221 dug near streams for drying; tobacco and salt
222 grass gathered on floor of valleys, cane for
224 sweets at Cane creek; manzanita berries gathered
226 in mts. Fish corralled, dried; fishing at summer fish camps in canyon of unaugmented Kern after snow floods had subsided; mussels obtained near Kernville. Brush fired for rabbits on floor of valleys; communal antelope drive with Yokuts near Bakersfield in San Joaquin valley. Trading expeditions to Yokuts, Chumash at Tejon, Ventura.

Middle of August to September. Piñons gathered in lower borders of piñon areas; juniper berries gathered. Some fishing using fish poison as streams became lower; water too warm for much fishing in lower reaches of Kern r. Birds, small game trapped at piñon grounds; deer hunted.

September to middle of October. Piñons gathered and cached at higher altitudes, e. part of area; wild grapes gathered near Inyo-Kern in Indian Wells valley on return trip from piñon gathering; acorns gathered near hamlets. Small game, birds trapped at piñon grounds; deer hunted.

Middle of October to middle of November. Ripe Digger pine nuts gathered near hamlets and in Hot Springs valley; acorns gathered by women and cached in Greenhorn mts., around Poso Flat, and in Paiute mts. while men hunted deer at acorn grounds; "deer, rabbits fat at this time." Ducks obtained on rivers; fishing with fish poison on Erskine creek in Hot Springs valley. Trips made by families to Tulare lake to eat ducks and fish.

Middle of November to February. Life centered in hamlets; acorn, piñon caches, stores of dried fish, meat drawn upon. Fish speared in November and December from balsas on rivers; deer, rabbits, ducks, quail, etc., occasionally hunted, trapped. Individuals made trips across Sierras E [317 484] to Mohave desert to obtain rock salt from lakes which were in flood at this season.

● 262 824 Food preferences and rejections.- Of vegetable foods, oily varieties highly esteemed; among acorns which were staple food, oily or sweet varieties which required little leaching preferred. Buckeye nuts, obtainable in quantity on slopes of Kern r. gorge, "too bitter," although occasionally used. Of 2 varieties pine nuts gathered, nuts from piñon pine (referred to throughout as piñons) ranked second to acorns as staple; piñons which had been strung on native twine rated as delicacies; black piñon mush (p. 18) considered better than white. Among small seeds those of 2 varieties of Mentzelia referred to as being better than chia seeds "because they had more grease" (SM).

252 824 Niceties in matter of diet extended to preparation of food and tobacco. Special varieties of willows, Salix hindsiana Benth. and S. exigua Nutt., used to wrap up fish which were to be roasted, tobacco when it was to be cured, as these willows did not impart any odor to food. Digger [276] pine nuts, not piñons, mixed with tobacco "because they gave a better flavor" (FP, ES, SM).

[p. 11(b)]

252 they gave a better flavor" (FP, ES, SM). For
824 roasting piñon cones, brush bed had to be of Artemisia tridentata Nutt. or A. cana Pursh; "you can't use any other kind; the cones get hard and won't open; with this kind they are soft, and open easily" (SM).

824 In his lifetime SM had experimented with 2
●262 wild foods which proved unpalatable; one was cac-
813 tus, Opuntia basilans Engelm., flower receptacles of which he roasted but disliked because all fine hairy stickers could not be singed off and stuck to tongue; other was fruit of Cucurbita foetidissima HBK, which proved too "bitter"; this "never eaten" (FP).

262 Bulbs of wild onion, Allium peninsulare Lemmon
824 and A. hyalinum Curran, and wild garlic, A. lacunosum Watson, not eaten (SM, FP), although leaves, stalks, heads were used. Brodiaea bulbs (hocal), Brodiaea capitata Benth., B. synandra (Hcl.)
[171] Jepson, foothill floral area, not eaten; first variety important for Owens Valley Paiute (Steward, 1933, 245). Seeds of redberry (ču·nal), Rhamnus crocea ilicifolia (Kell.) Greene, and coffeeberry (opo·bul), R. californica cuspidata (Greene) Wolf, foothill floral area, rejected as food; first-mentioned variety characterized as "berries fox eats," second as "no good; bitter" (SM).

262 Animals accessible to Tübatulabal, but re-
825 jected as food, include so-called "wolf," probably
136 desert coyote, Canis estor Merriam (tĭba·ič) and (California ?) coyote (išt), because they "smell bad," fox (iklo·bal), skunk (ponihw), weasel (u·ga·bič), snakes, which included rattlesnake (šĭmĭnt), water snake (tuhat), gopher snake (tubapĭl), king snake (pokpo·go·nal), red racer (pišu·gat), lizard (šikol), bat (paca·wal), frogs (wo·hna·l, wa·ga·išt, large and small variety), land crab (ĭ·ba·kunt) which is "poisonous like a snake" (SM), turkey vulture (yo'olapĭ·n), which "smells bad," crow (akapišt), whose "meat is no good," roadrunner (ĭihyĭmbišt) who "eats lizards," hawk (lapa'apĭ·l), kingfisher, owls which included barn owl (še·gapišt), screech owl (tu·klu·lu), horned owl (muhumbišt), burrowing owl (pogoh), bluebird (a·ẓayibišt), meadowlark (u·ša·l), because "people liked them, felt sorry for them" (FP), woodpecker (ču·lušt), and yellow-hammer, because they eat piss ants (MM), tobacco worms (pi'a·gĭnt), earthworms (tuha·wal), grasshoppers (ka'awĭ·t) and other worms, grubs, in-
[171] sects (SM, FP). Horses not eaten; neighboring Koso on desert ate them (FP, SM).

Animal foods concerning which there were differences of opinion on whether edible or inedible included: grizzly bears (u·nal) eaten (SM) not eaten (FP), golden eagle (a·šawĭt) eaten (SM) not eaten (FP), dogs (pukabišt) eaten (SM, PN) not eaten (FP), sandhill and whooping cranes (wa·šal) eaten (FP) not eaten (SM), woodpeckers (culust) eaten (FP) not eaten (SM), turtles (ko·yo·t)
[177] eaten (SM) not eaten (FP), eggs (pompt) eaten (FP) "not eaten before white man came" (SM).

262 136 Animal foods, hunting.- Wild game foods included deer (tohi·l), antelope (yĭta'batal), mt. sheep (pa·'at), brown bear (mo'olohy) "which some people ate, some didn't like" (SM), mt. lion (tu··gu·kwĭt), wildcat (mupipi·t), raccoon (kata·l), jackrabbit (šu·'it), cottontail rabbit (tahpunt), wood rat (ha·wal), mice (cĭmil), gray squirrel (cawanĭnt), blue squirrel (hăĭ'ĭgal), golden-mantled ground squirrel (pičili·t), small chipmunk-like ground squirrel (taba·yal), white-faced goose (pa·wili·gant), mallard duck (kula·bišt) which "stayed all year,--there were more of these than any other kind" (FP), blue-winged teal (obi··bu·l), canvasback duck (ku·wa·l), mud hens or American coot (ša·ya·l), mt. quail (tu·kt), valley quail (taka·h), band-tailed pigeon (mokowišt), dove (o·wi·t), blackbird (caki·bĭ·l), bluejay (a·ɣayibišt).

224 776 Men hunting deer, other large game in mts. usually went out in groups of 3-4 persons because of danger at night from White Coyote (Voegelin, 1935 b, 219); "one man who went out alone saw 4 white coyotes going up into the sky; they ran just as though they were running on the ground" (SM). Hunter out alone at night refrained from building fire lest White Coyote kill him. No especial feelings attached to white deer; "one man saw one once, up by Mt. Whitney, but wasn't afraid of it" (SM).

782 [533] 224 Night before hunters set out old man "who knew the songs" sang all night for hunters who might also join in songs; this old man usually did not accompany hunting party; if successful, hunters gave him piece of deermeat when they returned. Hunters left homes at 2, 3 a.m.; "when they got up in the mts., they sat down, looked around"; [237] [276] [301] if no deer sighted, within short while space cleaned off on ground, eagle down, tobacco and beads put on it; "they gave this to the mts., and when they did this they saw deer right away. Sometimes they just offered eagle down" (SM; Voegelin, 1935 b, 219).

224 411 825 [349] Deer shot with sinew-backed bow, cane arrows; at distance 600 ft. could hit, but not kill deer (SM). Wounded deer often "had to be chased whole day"; was dispatched following morning as it lay resting. Small houses or blinds (paŋhamat) made of scrub oak with 6 in.-sq. peephole in one side, sometimes built along deer trails; as beater chased deer down trail past this blind, man stationed inside shot at deer through peephole. Deer-[281] head decoy (to·go·išt) made of deer head stuffed with grass, with horns, neck hide left on, also used. Disguise made by removing flesh, brains, and bones from head and filling up head and neck with dirt, allowing it to dry before removing dirt. Hunter put decoy over head; did not paint body white in imitation of deer; when deer sighted, hunter crept up into bushes and with body concealed, only head showing, he "pretended to fight that bush"; quarry seeing this would approach hunter "wanting to fight him." Occasionally mt. lion would attack hunter wearing such a disguise.

224 Pits never dug to entrap deer or other large

824 pack baskets as in gathering acorns. At camp when
222 sufficient quantity of cones gathered, men, women prepared bed of sage (uyuga·dul), Artemisia tridentata Nutt. or A. cana Pursh., cones dumped on
824 this, brush fired. Cones tested from time to time
222 to determine whether heat from burning brush had caused scales to open sufficiently; if by time
251 brush burned down cones not sufficiently open, more brush was piled on top of them, roasting continued. After cones fully opened, allowed to cool; nuts shaken, picked out by hand from charred cones or winnowed from dirt and spread out on hides laid on ground around camp to dry for 3-4 days, as for acorns. Cached in pits. Those piñons which fell to ground from cones which had opened on trees as season advanced gathered by hand, brought home unroasted. Roasted piñons often pierced with sharpened twig of mt. lilac (utugu·bï·l), Ceanothus cuneatus, foothill floral area, and strung on long lengths of native twine; lengths of strung piñons festooned over houses when owners returned to village, or made into baskets (p. 32) at piñon grounds. Later these strung piñons eaten as delicacies.

222 During May, green cones of Digger pine twisted
462 from branches, chiefly by men, boys; sliced down
252 sides with obsidian knife; nuts picked out of soft shells, eaten immediately. Later in fall when cones matured but scales still closed, cones gathered by men, boys, roasted and treated in same manner as piñon cones.

222 Small seeds such as chia, wild oats, Mentzelia seeds, juniper berries, gooseberries, manzanita, and boxthorn berries gathered with seed beaters as Steward describes (Steward, 1933, 239). Bunch grass and Polypogon gathered on stem, dried in sun; seeds of wild heliotrope taken out by hand,
[262 eaten raw on spot. Elderberries broken off on
264] stalk, stalk shaken over basket into which berries fell. Tule, rush roots, mariposa lily bulbs dug in moist ground with digging stick; woman knelt on both knees, dug to one side or other of her body. Sunflowers treated as Steward describes (Steward, 1933, 239). Center stalk of Spanish bayonet and mescal knocked down at base with stave before stalks budded; prickly buds of Opuntia speared with sharply pointed stick; buds of tree yucca knocked off limb with staves. Leaves, stalks, small plants cut with obsidian knife.

412 Digging stick (u·lu·ini·l) straight stick, 4-5 ft. long, unweighted; made from piece of dry oak sharpened to point on end by rubbing on rock. Straight long stick (ma·wišul), 10 ft. or longer, used for knocking piñons off trees; shepherd's crook staff (olodi·l) had handle 3 1/2 ft. long with 5-in. crook at end. Crook made by bending end of green stick over knee and tying it in bent position with bark rope; stick then left to dry in hot sun for 3 days before crooked end untied.

Preparation of plant foods and beverages.- Mortar and pestle or grinding slab and rub stone

252 regarded as "already cooked" (ES). Same applies now to parched corn or wheat ground into flour; further instances of this general rule of using heat only once in treatment of plant foods can be noted below.

252 Acorns shelled as among Northfork Mono (Gif-
● 262 ford, 1932 b, 21); if woman had large family "everybody helped" (Voegelin, 1935 b, 227). Shelled kernels dried; pounded in pit mortars; flour sifted with basketry tray and leached with warm water in round pit scooped out of wet sand; woman tasted meal occasionally to test it for sweetness; leaching took about 1/2 day, depending on variety of acorn. Acorns never buried in mud to leach. Sometimes 2 varieties of acorn meal mixed; maul oak acorn flour too bitter to use alone, so was mixed with sweeter variety. Leached meal and water put in cooking basket; hot stones added with looped-stick stirrer (wo·do'oli·l) of Yokuts type (Kroeber, Handbook, 446, fig. 38) made of willow (PN), Digger pine, oak (SM), and tied with twine. Mush (ča·mil) cooked until of consistency of "canned tomato soup" (FP); eaten with meat. Sometimes hot mush poured into small coiled baskets which were set in cold water until mush had cooled, then mush taken out in form of biscuit which would keep 2-3 days (SM).

Piñons which had been previously roasted in cones, heaped by handfuls on grinding slab, gently crushed with small rub stone, using rotary motion; this done outdoors, where wind blew some of shells away, remaining shells winnowed from nut meats on large basket tray. Nut meats then "cooked like beans" in clay pot or reduced to meal on grinding slab; this latter operation accomplished with larger rub stone (supra) which was grasped in right hand and drawn backward and forward up and down surface of slab. Meal mixed with cold water, made into white piñon mush which was eaten occasionally with meat, but mainly alone (SM). Black piñon mush was made from those nuts which had been gathered from ground; these were cracked, winnowed as described above, nutmeats were then parched in ovate tray with small pieces of live charcoal, pounded into meal in pit or portable mortar and water added to meal to make thin dark mush.

Digger pine nuts which had previously been roasted were cracked on grinding slab, shells winnowed out, nutmeats eaten thus or "boiled like beans" in clay pot. Buckeye nuts peeled, leached whole in warm water for 3 days, boiled in pot or dried, pounded into flour in pit mortars, water added to flour and mixture stone boiled.

Small seeds treated in variety of ways; chia, wild oats, Eriogonum and Mentzelia seeds winnowed, parched with live coals "for about a minute"; hot sand not used. Chia and wild oats pounded in pit or portable mortars; Mentzelia seeds ground on slab. Bunch grass and heads of Polypogon burned; seeds of bunch grass caught on tray as they fell out, ground on grinding slab;

252 heads of Polypogon held over fire to singe off
●262 awns, head rubbed between hands to extract seeds and these pounded in pit mortars. All small seeds
[264 mixed with cold water and made into thick gray-
272] colored gruel (ha·yi·l) which was drunk for refreshment, "like lemonade"; women often gave children drink of this gruel between meals. Two varieties of chia might be used mixed together, but neither mixed with Mentzelia seeds. Although small seeds now regarded as something of delicacy, they are still occasionally gathered in large quantity, using aboriginal methods; in 1933 some Kawaiisu brought 10-lb. flour sack of chia seeds to SM's rancheria, offering them for sale.

243 Wheat now cut by hand, piled up on piece of
252 canvas and thrashed with 4-ft. pole; winnowed in
262 flat tray, parched in oven, pounded into flour in pit mortars, and flour mixed with water and little sugar to make stiff mush. Corn is eaten on cob in roasting ear stage or allowed to dry on cob; 2 cobs twisted against each other to remove kernels, which are parched, pounded, winnowed, and meal made into mush.

252 Juniper berries boiled fresh; when dry and
262 fully ripe seeded by hand, flesh pounded in pit mortars and eaten raw; pounded mass never dried into cakes or beverage made from berries. Flesh of juniper berries "sweet." Ripe boxthorn berries pounded in pit mortar, taken up in hands, mixed with small amount of water and made into "biscuits" which were dried in sun; no fat added. These small balls stored; when used broken up, soaked in water, eaten; tasted "just like grapes." Elderberries boiled in clay pot with water and
[251] eaten (SM); FP said they "tasted queer." Never stored for winter.

Rush roots peeled, sun-dried, pounded into flour (obolinil) in mortar, mixed with water and stone boiled into mush.

252 Several plant foods roasted; for mescal short
264 trench dug, fire made in trench, tender young
262 stalks cut in half, laid on fire, covered with dirt and left overnight. In morning stalks uncovered, peeled, and eaten. Quantity of Spanish bayonet stalks laid directly on top of blazing brush fire; stalks turned once while cooking; when soft, stalks buried in dirt or sand, left to cool; burying made peel "slip off easier" (SM). Fleshy receptacles of Opuntia buds held over fire on end of sharp-pointed stick to singe off stickers (ukun), then spread on hot flat rock placed at bottom of pit, covered with another hot rock and pit filled with loose earth or hot ashes. Receptacles left to roast for about 8 hours; when taken out of pit outer skin peeled off and inner part eaten. Fleshy stalks wild rhubarb roasted overnight in hot ashes, eaten next morning.

252 Immature pods of tree yucca, while still in-
262 side green sheath, "boiled like cabbage" in clay pot (SM).

Several plant foods eaten raw by gatherer on spot; such included berries of deadly nightshade;

252 wild grapes; green Digger pine nuts; seeds of
● 262 wild heliotrope, which "smell like piñons, taste like hot peppers"; leaves, stems of salt grass, which was eaten plain or rolled in palm of hand with clover, Cotyledon laxa, or Ellisea membranacea; leaves of Coreopsis, wild onion, and fiddle-necks; leaves and heads of wild garlic; tender leaves, stalks of clovers. Some greens, etc., gathered in quantity by women, brought home and fed to family raw; these included gooseberries, tule roots, clover species, young tender stalks of red thistle, which were gathered before plant blossomed, and mariposa lily, yambal bulbs; latter peeled and eaten raw.

252 Manzanita berries crushed with rotary motion
262 on grinding slab or in mortar, made into drink
272 as fully described by Gifford (Gifford, 1932 b, 22, pls. 4b, 5). Dried whole boxthorn berries pounded in pit mortar, treated in similar fashion. Entire plant of Indian tea and Monardella candicans, either dried or fresh, boiled for short time in water, decoction drunk; sugar now added to tea from Monardella. Salt grass put in pot, covered with water; when saline crystals had dissolved in water, grass removed and decoction drunk. Mint, which grows around springs near houses, also used occasionally for nonmedicinal
[273] tea. Fermented or intoxicating beverages formerly unknown.

222 Manufactured foods and gum.- Honey dew, which
262 is produced in summer by aphids on stalks, leaves
263 of cane (paha·bil), Phragmites communis Trin., utilized as sweet (ha·bišt). Canes cut in July,
258 August, spread out in hot sun to dry; then heaped on bearskin, "because bearskins are good and thick for beating," and flayed vigorously with hardwood stick beaters. Beating caused saccharine crystals on canes to adhere to bearskin; these crystals scraped off skin, winnowed on flat tray, put into small cooking basket, and made into stiff dough with cold water. Doughy mass removed from basket with hands, spread on twined tule tray (fig. 8a); end of tray folded over wet sweets, and tray put away for 6-7 days to allow sugary substance to dry. When dry, lumps of sweet broken off the hard brown loaf with rock and eaten dry with chia gruel. Presence of excess of carbohydrate which aphids derive from cane and are unable to assimilate, leaving it on cane as
[824] honey dew, SM accounted for as follows: "The little bugs (tohawal, generic term for insects) make the sugar on the cane, like bees, and then they fly away. They do this in summertime, about in July; they leave a sticky stuff on the cane; this dries when the cane is cut, then is beaten off by pounding the cane. The bugs aren't on the cane when it's pounded. It isn't the juice in-
171 side the cane the bugs get out." Use of honey dew as sweet also noted for Surprise Valley Paiute (Kelly, 103), Owens Valley Paiute (Steward, 1933, 245), Yavapai and Papago (Gifford, correspondence). Owens Valley Paiute, like Tübatulabal,

171 use honey dew which forms on Phragmites communis, also on rush, Juncus; Yavapai and Papago obtain it principally from willow, but also from cane.

262 Tübatulabal also occasionally sucked sections
263 of freshly cut cane for its sweetness (SM).

Saline crystals which form in dry hot weather
258 on salt grass made into "salt" (tu·t). Salt grass
137 grows in saline areas, on valley floors, at base
824 of foothills; its utilization among Tübatulabal depended on weather, as "after a rain it takes a month for salt grass to get salt again" (SM). Grass cut, spread out on mats to dry in sun; after grass thoroughly dry same process followed as described above for obtaining honey dew, save that collected crystals made up into balls or flat cakes instead of being spread on tule tray. Chunks
[272 equal to 2-3 full tablespoons broken off dry ball,
278 dissolved in cupful of water and drunk either for
757] refreshment or as laxative and to rinse out stomach. Salt-grass crystals also obtained by children who took willow switches and "swept" salt grass with them early on summer mornings; when sufficient quantity of crystals had adhered to stick, child took it to shady spot and licked off crystals. Fresh salt grass soaked in water and this
[262 water sprinkled over raw chopped clover, or sprigs
263] of salt grass and clover rolled between hands and eaten. Substance manufactured from salt grass never used to season meat or mushes.

314 Chewing gum made from milky juice of Asclepias
824 erosa Torr. (pololi·wa·bI·l); stalk of plant cut near top before it blossomed and juice collected in 4-in. tubular sections of jointed stalk of Eriogonum elongatum gramineum n. var. Stokes (ined.), (šiko·ništ). Joint of stalk served as natural stopper for bottom end of tubular section; juice run into stalk through open upper end; filled sections of stalk set in hot ashes to roast until plant juice inside has congealed; stalks then cut open, gum removed and chewed. This gum "better than store gum" (ES).

262 Meals.- Meals eaten twice daily around sunrise
264 and before sundown. At morning meal (wi·lil) and evening meal (tu·kil) men, children ate first, then women. Meat eaten at both meals, "if people
[445] had it." Men, women used spoons (ta·mil) made from antelope horn (ša·wun) for eating acorn mush (SM), or wooden spoons (FP); PN said spoons of elk, antelope horn not made. Acorn mush eaten with fingers (MM). No formula spoken before eating. Children pieced during day; "mothers gave
[753] them a cup of chia gruel" (SM). Food rarely eaten after dark as ghosts "come around at night; they
[774 might throw something in the food that would make
609] a person sick" (SM, FP). Because strangers potential enemies who might put poison in food, person avoided eating with them. Women when out for day gathering seeds, tending tobacco, etc., took lunch with them which they ate about 10 or 11 a.m.; men hunting deer "didn't take any food; they came home in the evening" (FP).

317 Salt.- Rock salt (uya·l) obtained in winter
135 chiefly, from dry salt lake to E in Koso terri-
481 tory between Randsburg and Cantil on n. edge of
[415] Mohave desert. Individual men went for it, afoot;
487 "a man started out at 2-3 o'clock in the morning, taking water with him in a basketry water bottle. He returned home the same evening or the next day, bringing back 1/2 sackful of salt, enough for about one month, on each trip" (SM). Route followed led S from Weldon to Kelso valley in Kawaiisu territory, thence SE to Jawbone canyon and Mohave desert and NE to Dry Salt lake. Another route from Onyx led over Walker pass, S across Indian Wells valley to Dove springs and through Red Rock canyon to Cantil. Either route
[482] about 40 mi. long. Salt transported in large lumps, in deerskin sacks; when used pounded in mortars or pulverized on slab; used sparingly on cooked meat and for drying meat and fish, but not to season acorn, piñon mush, or any other
● 262 plant foods. Salt per se not specifically tabooed
784 at certain times (SM, FP), as among Diegueño, Mohave (Kroeber, Handbook, 721, 747, 748, 750); food taboos related specifically to meat (including fish), grease, and cold water. However, as it was only with meat and fish that salt was used, practical result was that observers of meat taboo also abstained from salt during taboo periods.

251 Storage and preservation of food.- Acorns
343 stored in granary (la·lwašti·l) of Miwok type (Kroeber, Handbook, 446, pl. 38) but lacking center post and with framework consisting of 4 large posts, 6 ft. high, set upright in ground 3 ft. apart to form square. Bottom of granary cleared ground by 2-4 in. Granary lined with sagebrush; after acorns dumped in, layer of brush piled over them and bark slabs put over brush to keep out rain. Granaries built at acorn grounds used from yr. to yr.; during winter man and wife made trips to their granary and drew upon contents as needed. Smaller granaries of same type sometimes set up near dwelling house to use for acorns gathered nearer home.

Piñon cache (pača·i·ništ) consisted of circular pit, about 5 ft. in diameter, 2 1/2 ft. deep, dug with sticks in floors of natural rock shelters near piñon grounds. Pits lined with flat rocks (SM) or brush (FP); loose piñons dumped into cavity, cache covered with large flat rocks or grass and small stones. During winter men made trips to caches, packing home piñons in skin sacks.

Families generally had storage house near family dwelling; this storage house as large and made in same fashion as living house, save that
[415] it lacked fire pit and smoke hole and walls were thatch and mud covered. In this house were kept large wide-mouthed coiled baskets, some "as big as washtubs" and trays used as receptacles for stores of dried meat, fish, small seeds, piñons, acorns, as well as articles of domestic or occa-

251
343 sional use such as pack baskets, baby cradles, fishing gear, sacks, etc.

251 Fresh meat dried in sun by being cut into thin strips, 6 x 12 in. or smaller, hung up, either salted or unsalted, on branches of tree or on line made from native twine strung between 2 trees; drying generally took from 6-7 days. Fish split, cleaned, salt rubbed over them; hung up on willow branches to dry in sun during summer months. Neither meat nor fish smoked or dried over fire; dried fish "would last a long time" (FP, SM). Wild grapes spread out in sun to dry "like raisins" then stored for winter use; box-thorn berries dried whole or in cakes; rush roots sun-dried, stored; small seeds stored, either parched or unparched, in skin sacks or baskets, in storage house.

221
262 Staples; yearly consumption of food.- As food calendar shows (p. 11), during spring and summer seasons Tübatulabal had relatively varied vegetable diet, but by fall their plant foods decreased in variety and during winter they "just ate acorns, piñons, and meat of any sort they could get, and dried and fresh fish" (SM). Of 2 vegetable foods eaten during winter, acorns figured as staple; "more acorns were eaten than piñons; old-timers ate acorn mush with deermeat, like bread. We just get acorns now once in awhile, because now we have white flour" (SM). That piñons were, however, also important in Tübatulabal diet, is shown by amount stored during good piñon yrs. However, abundant crops occur at best only every second yr., whereas acorns, of which Tübatulabal had 6 varieties to draw upon, could be procured in one locality or another annually.

Regarding proportion of animal, vegetable food eaten, my meager data on subject indicate meats, including birds and fish, may have comprised 40 per cent of food consumed throughout yr., acorns, piñons (if crop good) 40 per cent, small seeds, stalks, raw foods, etc., 20 per cent. As to amount of food consumed by family throughout year, data lacking for flesh foods, but for acorns SM said family 2 adults, 3 children needed one acorn granary (of dimensions given above), full, to have sufficient acorns for year. "If they had a larger family, they made a bigger granary" (SM). To this amount of acorns should be added contents of smaller acorn granary family might have near home. Piñon supplies varied, but in yrs. of good crop family of 5 stored cache such as described above, full of piñons, besides bringing several sackfuls home at end of piñon-gathering period.

[146]

251
262 Since all foodstuffs in order to be kept properly had to be sun-dried before being stored, weather which prevailed at season when wild foodstuffs were available for gathering and storing often regulated to a degree amount of food stored from yr. to yr. This consideration applies especially to storage of fish and some of minor plant foodstuffs, such as salt from salt grass,

251 sweets made from cane, wild grapes, etc. Acorns
●262 and piñons on other hand required shorter drying periods than any of above-mentioned foods, and furthermore, after gathering them, drying could be postponed for few days, if necessary, without danger of their spoiling.

312 Control of water.- Tübatulabal controlled water to degree of making ponds (pacu'a·t) near sweat houses; these ponds large enough for person to jump into after taking sweat bath. Ponds dug out with stick (nahat, also used for cane); water run into them from near-by spring. Springs also dug out to obtain drinking water, but no boxing in of sides, as is done now (SM).

312 Patches of wild seeds never irrigated as among
177 neighboring Owens Valley Paiute (Steward, 1933, 247). An irrigation ditch, course of which is still traceable, formerly brought water from Canebrake canyon to former Indian settlement at mouth of Chimney canyon in arid e. end of South Fork valley. This ditch constructed by Koso Indian refugees who settled in Tübatulabal territory at this spot ca. 1863. At time of its construction white settlers had been ranching in South Fork valley nearly 20 years and ditch seems obviously native borrowing of white culture item.

231 Domesticated and captive animals.- Regarding
[262] possession of dogs (pungul, pet; pukubišt, specifically dog), and their use as food, PN, oldest informant, stated Tübatulabal had dogs and roasted them to eat, as Yokuts did (Kroeber, Handbook, 526), before whites entered region. She described native dogs as "small, white, short-haired"; denied they were procured from Mexicans or other outside sources.

231 SM, however, said Tübatulabal did not possess
262 dogs until whites brought them in. His statements
177 at different times on use of dog for food contradictory; once he said Tübatulabal roasted and ate dogs after latter introduced, but subsequently stated dogs never eaten. He knew of use of dogs by Yokuts, stating: "The Bakersfield Indians always had dogs and ate them; they'd buy dogs from each other for (the equivalent of) $2 apiece." FP said Tübatulabal "had dogs pretty early, but got them from whites; after they got dogs they did not eat them." These statements reconcilable because they probably reflect cultural divergency between Palagewan and Tübatulabal bands; Palagewan, situated nearest Yokuts, in all likelihood most affected by Yokuts customs. PN's mother member of Palagewan group; PN's second husband a Yokuts; in discussing dog PN probably had Palagewan in mind, although this point not specifically stated at time. Reason for SM's confused statements may also have been this cultural divergency, but in statement of FP, whose affiliations lay with Tübatulabal and Koso to E, we have clear-cut denial of trait.

000 Cave, now closed, on Jesus Miranda's ranch

231 his "pet." Regarding coyotes SM said occasionally coyote pups caught at den and kept tied up near house, being fed deer, rabbit meat, but they "weren't kept for very long, because they ran away the first chance they had." FP denied coyotes were ever kept.

177 231 Horses (pungun, his pet; term also used for sheep and one of words used for dog) procured by Tübatulabal and Palagewan in trade from San Buenaventura and Santa Barbara mission Indians previous to advent of whites in area (SM).

[422 436] Around 1800 SM's father owned 10 head of horses, worth $10 apiece in clamshell currency. Occasionally groups of Koso Indians from E stole horses from Tübatulabal and drove them out to desert to

●[262] eat them; Tübatulabal did not eat horses (SM). Oxen, mules, cattle, sheep, goats, cats, geese, ducks, chickens obtained after whites settled in area.

DRESS AND ADORNMENT

291 Clothing.- Men, women wore double-apron skirts (nawi·l), which fell 1-8 in. below knee. Skirt consisted of 2 rectangular pieces of tanned deerskin (antelope skin, Garcés, 282), both same size, laced together at sides with buckskin thongs (yu·wil). Back apron was attached to leather belt or had thongs at both upper sides which tied in front; front apron had similar thongs which tied in back, "like 2 kitchen aprons" (FP). Some skirts plain, others had 1 1/2 in. buckskin fringe around bottom, also short bead fringes. If worn in rainy weather skirts became stiff, had to be rubbed and pulled between hands to soften skin. Skirt lasted 2, 3 years; usually one such garment "kept for best; go visiting, put it on" (FP). Made by women. Skirts of tules, fibers not worn. Leggings not used.

Breechclout (talu·mat) consisted of square piece of tanned buckskin folded, brought between thighs, held up around waist by leather or braided milkweed fiber belt (mohkat) tied in back.

[841 773] Breechclout, together with skirt, worn by women when menstruating or in cold weather (SM); myth mentions woman wearing breechclout as protection against Coyote's raping her (C. F. and E. W. Voegelin). In 19th century breechclout worn generally by men, boys, but not used by them aboriginally (SM).

[854] Children went naked, but in cold weather wore double-apron skirt; babies on cradles wrapped in cold weather in soft, well-tanned wildcat skins (mupipul) which had hair left on.

Rabbitskin blankets (wihnibi·l) worn draped over shoulders and held closed over chest with hand; such blankets "good for rainy weather" (SM); Garcés saw fur mantas (Garcés, 282). Vest which laced up front, made from single piece tanned buckskin with 2 slits for armholes cut in it, worn by men, women, children in winter (SM); sleeveless coat, consisting of front, back piece

CYCLE OF LIFE

843 Birth.- Woman knew she was pregnant when menstrual periods stopped; during her pregnancy she "worked hard, climbed mts.; if she stayed in the house she'd get fat and the baby wouldn't move" (FP). During last month of pregnancy woman [262] ate no meat, very little salt; if she ate meat then, her husband would fail to see deer when hunting (SM). Some husbands did not kill any animal or eat meat when wife pregnant; others did so. One man "killed a fox by smashing its head, while his wife was pregnant; the baby was [845] born without any eyes or nose. Another time that same man killed a king snake when his wife was carrying a baby; the baby was born with a king-snake mark across its chest" (FP). Husband could have intercourse with wife during period of pregnancy. Sudden fright during pregnancy caused miscarriages; FP, LT said some babies born at 8th month, but expressed surprise when 7-months babies mentioned.

844 Older woman, usually a relative, attended woman in labor; husband often assisted, sometimes attended wife if no woman relative available. Husband or attendant dug shallow trench about 3 ft. long, either inside or outside living house, depending on weather; fire built in bottom of trench, slabs of stone laid on top of fire, then layers of earth, tule mats on top of stones. Woman in labor lay on top of this trench (to·niăt); during childbirth knelt, grasping [171] vertical stick; attendant pushed baby down onto mat on ground as among Surprise Valley Paiute (Kelly, 158). Woman stuffed her hair in her mouth to prevent vomiting as baby emerged. To prevent breech presentation, if this expected, woman held suspended head downward; baby righted itself inside womb and would be born head first (FP). In [789] protracted labor person possessing amulet containing supernatural power might be called on to rub amulet over parturient's body (see Autobiography of FP).

Mother of baby pulled out afterbirth, cut cord and tied it about 3 in. from navel, with native twine; cord usually dropped off after 3 days; was saved by mother and kept wrapped in buckskin. Newborn baby washed in plain warm water by attendant and wrapped in soft deerskin, wildcatskin blanket. Maternal grandmother of infant buried afterbirth outside house.

846 After birth mother and infant lay on mat over [853] hot trench for 6 days. First 2 days baby fed thin gruel made of water, acorn or piñon meal, from mother's fingers; mother milked out colostrum for ca. 2 days, baby nursed on third day. If [262] mother had no milk she rubbed her breasts with soaproot brush dipped in warm water to induce flow. For one month she drank only warm water, "else her blood would get thick and she'd die" (FP); ate no meat, salt or grease as these foods would get into her milk and make baby sick (FP); if she ate meat husband would not be able to see deer (SM).

[p. 45(a)]

855 of time, child up to age 7-8 yrs. generally ac-
[857] companying mother wherever she went.

Child of 7, 8 shown navel cord by mother; no
852 reason ascertainable; mother then buried cord outside house (SM) or kept it (FP); LT had lost cord belonging to her eldest son, but no misfortune attributed to this fact.

572 Two unrelated boys or 2 unrelated girls, when
857 about 8 yrs. old, often assumed chum relationship (na·mun); boys exchanged bows, arrows; girls, bracelets; this relationship lasted into adult life. Chums used each other's belongings freely, lived at each other's homes "as much as they wanted to," went out hunting and to get wood together; in later life would never assume face-
[582] washing relationship (p. 68) toward each other; man might marry his chum's sister, but this not obligatory.

852 Children approaching puberty frequently lectured by old man, woman relative at sundown, outside house; no sand paintings drawn. Speech to boys taken in text (Voegelin, 1935 b, 219); FP gave following speech for girls:

539 "Listen to me! I am an old woman and know what to do. Treat the people kindly. Don't be stingy; give visitors food; when they go home they will say good things about you. Don't talk about others (gossip maliciously). Don't stare at a person when you see him coming; you will
[838] see him when he arrives. Treat the old people
[841] well; do not dislike them; the old men too. Don't eat meat or grease when you have your menses; drink only warm water then. Use a stick to scratch your head at this time; if you don't, your hair
[836] will fall out. Don't be angry all the time; if you are, you will get old quickly."

881 Adolescence.- Boys' adolescence ceremony lack-
276 ing; both boys, girls after puberty enjoined to
776 take jimsonweed by old people, to obtain "life"; many did, but this not obligatory. SM said boys took ants, tobacco for same purpose, but that
[757] these were "too strong" for girls; FP had, however, taken all 3 for specific ailments and in hopes of obtaining "life" (see Autobiography of FP).

[262] At first menses girl ate no meat, grease, or salt for one month; drank only warm water for 6 days; during subsequent periods observed these taboos for length of period only. If menstruating woman ate meat, her husband would not see game (SM); violation of food taboos gave woman cough
[413] she would "never get over" (MM). Scratching stick used. No isolation of girl in separate hut; informants disagreed whether pit used; SM in 1931 said girl at first menstruation stayed in house, being put over little hole which had hot rocks underneath "like the hole a woman used when she had a baby," but that girl was not covered with anything; mother or old woman took care of girl. In 1932 SM denied pit was ever used, except at childbirth. FP said girl went about her ordinary occupations during first period; no pit used.

If person
787 in jimsonweed trance saw another person lacking
276 eyes, nose, leg, etc., it meant latter was going to die. This was why onlookers were afraid of person under influence of jimsonweed (FP). When person swallowed ants, number of ants he vomited foretold how long he would live.

RITUALS

788 Three rituals important among Tübatulabal: taking of jimsonweed to gain supernatural assistance, face washing to remove meat taboo, and mourning ceremony.

886 Jimsonweed.- All boys, girls past puberty
788 urged to drink jimsonweed decoction in order to
796 obtain long life (ho·nun), but rite not obliga-
276 tory; "if they wanted to, they took jimsonweed; some were afraid to take it. Maybe if they didn't take it they'd die, when sickness came" (SM). Adults also drank jimsonweed to obtain visions; some persons took it several times.

[887] Group of 5-6 boys, or boys and girls, who were
788 to take drink were put in charge of old man, who
796 took them into sweat house on winter evening,
276 kept them there for 3 nights, days. No speeches made to young people during this time (SM); each morning they were given infusion of plant medicine to induce vomiting, and underwent same dietary restrictions to which person taking jimsonweed for medicinal purposes was subjected.

During morning of third day old man in charge dug jimsonweed roots; before digging them he addressed plant, saying, "Here I am digging you now; I want you to give these people something
[462] when they drink you, so they will have long life." Women never dug roots or administered drink. After roots dug, old man macerated them with round flat stone on metate, put them in large watertight basket filled with water and allowed them to soak for 10-12 hrs. In evening he strained off liquor into cooking basket; around sunset gave it to vision seekers to drink. If 6 persons drinking, about 2 gallons decoction prepared, each person taking one long drink. Decoction caused drinkers to fall into stupor which lasted until about midnight or longer; SM said they were not turned during sleep; FP said they were. When they awakened their eyes "were all red and
[787] watery."

Visionaries fasted entire day after drinking jimsonweed; in 6 days considered to have recovered from effect of taking drug, and could by
● [262] then drink thin acorn mush; refrained from eating meat or grease for 2 months.

Individuals, either adults or young boys, girls, fasted, drank decoction, either in their own house or in open, in foothills. Often father gave jimsonweed to son or daughter thus; women did not administer the drink.

787 While visionary in stupor induced by drug,
276 various animals appeared to him; one such might
776

159 He gave me a big basket half full of the
756 drink. I drank it all; it was bitter, o-o-o-oh!
276 My father blew on a (quill) whistle, after he gave me that medicine. One old woman and 2 old men could hear him blowing, away off on the other side of the world.

After I had taken that medicine a white man came to see us. He said, "What's the matter with her?" I was outside there, walking around; I didn't eat anything. People walk around like that, heavy-footed, when they drink jimsonweed. I didn't know anything; I was "drunk." They told that white man they had given me medicine, Indian medicine.

"What are you giving her that for? You're going to kill her," the white man told my father.

"No," they said, "that's good medicine."

For about 3 days I didn't know anything; I just walked around drunk; they watched me, but I didn't know anything. I didn't see anything, except for everything running past me. Some people get power when they take jimsonweed, but I didn't. After 3 days I woke up; I was much better after that.

159 Just for fun, after we had stayed at omomÏp
241 for 2 yrs., we moved from there up to u·u·pu·lap (no. 4, fig. 11); all the people at omomÏp did. We had gardens at u·u·pu·lap; we planted onions and potatoes. We put a long rope down and then planted the onions in a long straight line.

159 I became sick at u·u·pu·lap; my arm was bent
757 and I couldn't straighten it. So I didn't eat meat for a month, then my aunt gave me red ants. She gave me half a baking-powder can full of little balls of cotton with live red ants wrapped up inside them. I hadn't eaten anything the day before my aunt gave me those ants. One time a man ate pinole, and then took ants and he died that night, because he had eaten that pinole. I took the ants in the morning and slept all day; then I woke up and everything was clear and bright. The red ants that are all around here now are the ones I took. I didn't eat any meat for a month; if I had, then when I took the ants, they would have killed me.

Those ants are good to take for a bad cold too, wrapped up in eagle down. When you take them you burn inside in your stomach, just like fire; you get hot inside; they bite you there, I guess. I slept all day the time I took ants; I was unconscious and I slept outside on the ground and rolled over and over in the dirt. My hair got all full of dirt; I didn't know anything. They gave me warm water to drink when I woke up that evening; then I vomited, but nothing came up except water. The cotton and ants had disappeared. I could straighten out my arm again. [262] After that I just ate acorn gravy and a little bread; no meat or grease for a month.

159 One time when I was visiting my aunt up at
304 Canebrake (no. 1, fig. 11) Piñon Joe's mother (a Koso) tattooed me. I was about Esther's age (FP's granddaughter, aged 12); we were playing

159 out some place and the old woman took a spine
304 from a bush that grows all over up there and made the marks on me. My mother didn't know about it until afterward, because she wasn't there. At first I ran away from the old woman; I didn't want her to do it, but she said those marks would look pretty on me. Then I said, "All right," and she made them. It hurt a lot. And then she rubbed in charcoal made from the wood of some sort of a bush. I tried to rub the marks off; I grabbed dirt and rubbed it all over my face and arm, but the marks wouldn't come off. They used to show on my face for a long time, when I was younger. Indians used to do that to make themselves look pretty. PN and Petra Miranda have those marks on their faces, too.

159 Two of my brothers died while we were at u·u··
754 pu·lap. The bad doctor, Old Bill Chico, killed
682 them. He said when he got drunk one time that he was going to kill all the children, so later they burned him over at Kernville; they tied him with a hair rope and threw him into the fire.

159 When my brothers died my parents made a fiesta
764 to have their faces washed; my mother cut off her
765 hair down to her shoulders, too, when they died.

We lived at omomĭp for awhile after that. Then some men went over on the desert and saw lots of
159 ku·l (p. 15) over there, so lots of people from here went to get it. That was when I was a young girl, about 16. I went over on the desert with my grandma (mother's mother), to a place this side of Randsburg, on a hill. A lot of people went. There were 4 camps of people over there.
[481] We all went afoot, men and women. One little girl went with her grandma; the little girl was maybe 9 or 10 yrs. old. There weren't any babies taken; the women couldn't carry them. It was in the early summer, maybe in June. We took flour from omomĭp; Bill Scodie had a store near omomĭp where he sold flour and coffee and sugar and whiskey. But we ate all that flour up when we got over on the desert, so then we just had ku·l seeds and Mariposa lily bulbs and chia seeds to eat; we ate all those. There were lots of boxthorn berries over there, too; we gathered those. And lots of Mariposa lily bulbs, big ones that we peeled a little and then boiled. We'd get half
[824] a sackful. The Mariposa lily bulbs over here are little and sweet, but those over on the desert are big.

159 That little girl who went over there used to grind ku·l seeds on a grinding slab. She was lit-
252 tle, and everybody stood around watching her, all the people; she cried then, because she was ashamed, I guess. Her grandma told her it was all right, and not to cry.

159 We ate rabbits and ku·l and chia seeds. There
[263] was nice water there, cold. We made a shade from greasewood brush; not a ramada, but a shade with
349 a single pole sticking up out of the ground and another pole leaning against the first one in the fork at the top; then we piled greasewood on both sides against that slanting pole (as in

Gifford, 1932 b, p. 23). [p. 73(6)] 1 [ie., Montzelin Albicaulis Dougl.--Analyst]

159 Gifford, 1932 b, pl. 3b). There were 4 camps over
349 there that time, each a little distant from the other. We used to work early, before sunup,
223 grinding that ku·l. One man killed doves, lots of them, at a spring. He made a little brush house and sat inside that house; when the doves came to get a drink at the spring they couldn't see him inside the house and he shot them with bow and arrow. In the evening he would bring half a sackful to camp; those doves were good and fat. He'd give 5, maybe 6, to all the people camping there.

159 I got tired of camping over there; we had no
481 white flour to eat. Another girl, younger than I was, and I started home afoot. We just came alone; there was no one else with us. We traveled all night on that desert; it was moonlight. There are lots of doglike animals on the desert, lots of yu·mu·gi·wal but we didn't see any; maybe they would eat you up.

159 We packed water in a pitched water jar, and we took along a little lunch of ku·l meal. When we got to Coyote Hole where there is a spring, we wanted to drink that water there. So we stopped at the spring. Then we saw a camp on a hill above the spring a little way off; we ran the other way, up into the hills, when we saw
[171] that camp. We were afraid that the people at the spring were Frenchmen and that they would kill us. The people in the camp were all asleep; they didn't see us. There were Frenchmen up here then, lots of them; they chase women, right away when they see them. We were afraid of Frenchmen.

When we arrived at the other side of the summit (Walker pass) we got water at a spring a little way down; then we ate our lunch and rested a little, because we were tired. It was sunup when we got to the summit. Then we came down to Canebrake from the summit. By Canebrake we saw
[177] 2 men coming up the canyon, but we were afraid and ran over on a little hill where we watched them. They were trappers, I think; white men.

We got to u·u·pu·lap; there were some people living there. We were going home to omomïp from there, but they told us my mother had left omomïp to gather chia seeds and that nobody was home. The people at u·u·pu·lap said everybody from omomïp was over at Scodie's mt., so that same day we went over there. We were very tired, but we couldn't stay over at omomïp all alone, with nobody in the house. We found my mother all right.

My grandmother came back from over on the desert a week after we got back. That girl who came home with me that time is still living; she lives over at Paiute all by herself; her husband is dead; she lives in a house near a white lady. She looks young yet; the Indians never used to get old-looking for a long time in the old days; these young people do now though because they eat
[262] everything hot, with too much salt. Indians used to eat salt too, but only a little bit.

I was growing up then. When wišimlït (SM's

159 And all the people were married there; šumukat
585 married wïsok, and my younger sister was married, too.

159 Pete and I went home to u·u·pu·lap after we
were married; my people were living up there,
591 making gardens. It was nice up there by the river. My grandmother (mother's mother) didn't like Pete; she kept scolding me for taking him again. She didn't like him because when he got drunk he was mean and chased around with other women. My parents and sisters and my grandmother and my husband and I were living in one big house. My sister's husband was a good man; he bought everything for
[241] her. We all got on well together; my family had
lots of gardens there, with lots of onions. We
[432] sold some onions and beans, long black and white
beans. The men and women both worked in the gar-
[476] dens; they helped each other; they worked early in the morning. Pete and I didn't have any garden of our own; we were just staying there with my parents. That was the way Indians used to do; the man lived with his wife's family a long time.

159 My sister died at u·u·pu·lap, so we left the
768 house where we had all been living; we moved away from there. Only my half brother stayed up there; he had alfalfa growing there; he stayed there until a white man came and told him to get out of there. All the rest of us moved.

159 Pete and I moved down to yïtiyamup. We stayed
842 there all winter; we built a wattle house with a
845 tule roof down there. My husband had wanted me to have a baby for a long time, and my mother-in-law gave me some medicine; I didn't know what it was for, and I drank it; after that I didn't menstruate any more, and then I had Legora. When she was born I got sick and pretty nearly died; I was in labor all night and all day; my mother took care of me. My husband's stepfather had power; I was lying around, unconscious, weak; the baby didn't want to come out. Pete's stepfather touched me all over with his amulet. My father had power,
[826] too, but he couldn't do anything for me; I don't
know why. I was old, about 25 yrs. old; my bones were getting hard, I think. When my son Pete was born it was easier, but Legora very nearly killed
[262] me. Each time I had a baby I didn't eat meat or
grease for one month afterward; just flour and beans. After my first baby was born my mother made a fire in the ground with hot rocks on top,
[163] for me to lie on. The rocks stayed hot all night;
it was a good bed. I only had the 2 children.

159 When we were up there at yïtiyamup my sister-
222 in-law and I used to get chia seeds on that lit-
524 tle hill near Steban's house. My 2 children would
249 stay home and go visiting over at another woman's house; they played marbles and made rag dolls to play with. We used to cut barley down here in the valley, too; we didn't make any tobacco; my mother made that, though. Little Bill Chico's second wife made it, too, and we used to buy it from her. One other woman, mapali·p, used to make it, too; only those 2 made it.

My husband used to haul water and wood for me;

3: Voegelin E-5 (1931-1933) 1935
NS22 Tübatulabal NS22

857
152. Then that one, that one who hides it, is shooting next. 153. Then he is shooting that 539 X
target. 154. Then they are paying him one arrow. 155. Then some are going back to their 159
own houses without their own arrows, when losing. 526

156. Then from there again we are playing another game—red clay. 157. We are making 539 X
dolls, we are building everything, coyotes and also bears, wolves, and also people; we are 159
doing everything all the time. 158. When making that red clay into dolls, we then put that 524
already made doll in the heat. 159. Then from there when drying, it is getting hard. 160. It 857
lasts a long time.

161. Then from there we are playing another game again, the hide game. 162. Then we 539 X
are putting one boy (to be "it"). 163. We are tying his eyes with a rag. 164. Then he is 159
seeing nothing. 165. Then from there, having finished tying him, we are all hiding. 166. 526
Then he is looking for us. 167. "Where are you?" he is saying. 168. "This way," we are 857
saying. 169. Then he is coming running. 170. Then some are coming in his tracks. 171. Then
he takes a jump backward. 172. Then he is grabbing one (boy). 173. Then that one does
the same next.

174. Then we never play again. 175. Then we used to hunt deer all the time, it being 539 X
summer. 176. Then, also, we are going camping. 177. From there we used to hunt deer. 159
178. And also from there we are going fishing in the north fork. 179. We are catching many 224
fish, trout, and also bullheads. 180. Then we are making "jerky"; we are drying (the fish). [251]
181. Then, also, from there again, we are going fishing the next day. 182. Then also we are 226
again making those (fish) into "jerky." 183. And also we are again hunting deer. 184. We [464]
are hunting every day. 185. Then after staying there five days, we are coming back from
there, we are coming toward our own home. 186. Then also, upon arriving, we are working
again when we find those jobs (on the ranches of white men).

187. Then also, from there again, in another summer, we are going to gather pine nuts. 539 X
188. We are all going and gathering, my mother, too (she did not go on the previous hunt- 159
ing and fishing trip)—we all, and also again many different people not our relatives (but) 222
different people. 189. (There are) many people. 190. Then they fix blackened pine nuts in 857
the evening. 191. Then we used to kill deer. 192. Then we are staying there all summer
gathering pine nuts. 193. We are gathering one sack every day. 194. And also we are roasting
the raw ones; we are gathering (them) when they fall down. 195. We used to gather (them)
every day. 196. From there we are coming back, the pine nuts being already exhausted.
197. Then we are packing the pine nuts. 198. All the many pine nuts were packed by us,
perhaps twenty sacks. 199. Then when all are coming back toward their own homes, we
are packing (the pine nuts). 200. It being winter, we used to eat that, blackened pine nuts, [262]●
and also rabbit with acorn gravy, and also everything (else), deer, fish, everything, we
used to eat. 201. (There are) many acorns; we used to gather those too. 202. It being
autumn already when they are falling, we are going and gathering the acorns. 203. Then
already many are falling. 204. Then we are shelling those acorns. 205. Then our mother is [252]
drying (them). 206. Then when they are drying, she is going to pound (them) in the pit
mortar. 207. Then, having finished pounding that, she is leaching it in the leaching place
(a hole in sand on the edge of a stream). 208. Then, when going to leach it, she is irrigat-
ing it until noon. 209. Then from there she is gathering that up. 210. Then she is stirring
that in the clay pot. 211. Then she is bringing that toward the house. 212. We are eating
that for some time without bread. 213. We are eating acorn gravy nearly all winter.

214. Then from there my father made a fiesta. 215. First he called the Yokuts. 216. "I 539 X
shall make a fiesta," he is saying, "and all of you come in future," he is saying, "on that 159
day," he is saying; "then we will enter upon it together when I make (fiesta)," he is 527
saying; "pretty soon in five days we will make fiesta," he is saying. 217. Then from there [225]
they all arrived there on the day. 218. They all entered upon it together. 219. Then the 624
clown is saying "Pretty soon we shall gamble," he is saying, "and also the hand-game
(will be played)," he is saying. 220. "Good," the people are saying. 221. Then they
gambled that night. 222. For two or three nights they gambled. 223. Then the clown